Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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POETRY.

THE HOMES OF ENGLAND.

BY MRS. HEMANS.

The stately Homes of England,
How beautiful they stand!
Amidst their tall ancestral trees,
O'er all the pleasant land!

The deer across their green-sward bound,
Through shade and sunny gleam;
And the swan glides past them with the sound,
Of some rejoicing stream.

The merry Homes of England!
Around their hearths by night
What gladsome looks of household love
Meet in the ruddy light!

There woman's voice flows forth in song,
Or childhood's tale is told;
Or lips move tunefully along
Some glorious page of old.

The blessed Homes of England!
How softly on their bowers
Is laid the holy quietness
That breathes from Sabbath hours!

Solemn, yet sweet, the church-bell's chime
Floats through the woods at morn;
All other sounds in that still time,
Of breeze and leaf are born.

The Cottage Homes of England!
By thousands on her plains,
They are smiling o'er the silvery brooks,
And round the hamlet fanes.

Through glowing orchards forth they peep,
Each from its nook of leaves,
And fearless there they lowly sleep,
As the bird beneath their eaves.

The free, fair Homes of England!
Long, long, in hut and hall,
May hearts of native proof be rear'd,
To guard each hallowed wall!

And green forever be the groves,
And bright the flowery sod,
Where first the child's glad spirit loves
Its Country and its God!

SELECTIONS.

RELIGIOUS DISSIPATION.

The following article on *Religious Dissipation*, appeared originally, if we mistake not, in the "Southern Intelligencer," a religious newspaper sometime since published in Charleston, S. C. "A fine article,"—says a correspondent—"which ought to appear every six months." Yes, a fine article indeed; and though we could not recommend its publication every six months in the same paper, yet there is no religious publication in which it ought not to appear *once*. We are not confident that it has not appeared in the Register before; but we feel assured that if it *has* we shall be excused by more than one of our readers for its republication.

"We had not risen from the breakfast table one morning, when a female, rather young, and fashionably dressed, entered the room. After a few common place civilities, she turned to Mrs Clifford, saying, 'I called to tell you that Mr S——— is in town, he preaches to-day at ——, and you must positively put on your things, and go with me to hear him.' 'Could I consistently do so,' replied her friend, 'I should be happy to accompany you; but, excuse me if I say, that were this excellent man to see the dear little group by which I am surrounded, he would be the first to forbid my leaving them to listen to his sermon.'

"Perhaps the conscious recollection of some duty unperformed at home, just then stung the feelings of our fair devotee; or it might be purely a misguided zeal, which reddened on her cheek, as she retorted, somewhat sharply, 'When like Martha's, the heart is careful and troubled about many things, it is easy to find a pretext of duty to prevent our listening to the words of Jesus.'

"Mrs Clifford mildly answered, 'I hope I am aware of this plausible deception, but in the present instance I am not conscious of meriting the rebuke. You may remember, my dear Mrs Hammon, that Martha was not censured for a necessary attention to her *ordinary* and relative duties; but for an undue anxiety, an ostentatious and ill timid desire of providing 'things, more than hospitably good.' Perhaps too, I may remind you that there subsists a visible difference between her neglecting to hear the words of the Redeemer, when he honored the roof with his sacred presence, and my declining to attend the discourse of one of his servants, when such an attendance would necessarily involve a neglect of duties, more strictly enjoined upon me.' 'You have always a great deal to say about *duties*, my dear,' resumed the lady, 'but if I read my bible aright, no duties are so acceptable with God, as an affectionate reception of his gospel, and a desire to see his kingdom advanced in our own hearts, and in the world around us.' She then magnanimously declared her resolution 'to persist in her attachment to the 'word preached,' although it continued to expose her to many domestic sacrifices, and involved her in several petty persecutions.'

"I believe Mrs Clifford could have evinced to her fair friend, that she had *not* 'read her bible aright, 'but as the spirit of recrimination certainly was not the temper by which she sought to maintain the honor of religion, she thought it better to drop the subject, than to expose her visitor to the imminent risk of loosing her temper.

"A short silence therefore ensued, till Mr Clifford inquired of Mrs Hammond, 'whether she had yet had an opportunity of visiting the sick woman, whose case he recommended to her?' 'No, really,' she replied, 'I have not had one moment of leisure since you named her to me. On Monday, I was at a bible society's meeting; Tuesday, I went to hear Mr ——— preach; Wednesday I dined at Mrs Nelson's, where a select number of serious friends were assembled to meet the Rev. Mr H——; all Thursday, I was occupied in endeavoring to procure subscribers to our Dorcas society; and to-day I shall hardly have time to swallow my dinner, on my return home, before the arrival of a lady who has promised to go with me to hear a sermon for the benefit of our Sunday School.

"As Mrs Hammond paused, I asked my friend, in a low voice, 'is it possible to be *religiously dissipated*;' 'I fear it is a *possible*, though not, I should hope, a very frequent case,' he observed; then turning to the lady who had given birth to the supposition, he said, 'as your engagements are already so numerous, I fear your intended charity will come too late for poor Susan. Our Emma saw her on Wednesday, she was then almost incapable of receiving any nourishment; and I believe, that in a few days, her sufferings and her wants will cease?'

"If I mistake not, Mr Clifford designed to convey a practical reproof to this 'wandering star,' and perhaps for a moment it was felt as such; but soon the salutary effects of her regret evaporated into extravagant expressions of sorrow.' 'Surely,' she exclaimed, 'there never was so unfortunate a being before. I would have made *any* sacrifices rather than have lost the opportunity of hearing the dying language of this poor but pious creature!' Then addressing Emma, 'How I envy you, Miss Clifford; it must be a sweet satisfaction, to reflect on the many hours which, for this year past, you have spent in reading to the aged sufferer.—Perhaps, my dear, you will write a short narrative of her; it would be a charming obituary; send it to me when it is drawn up, and I will get it published next month. Don't you think it would be very interesting. Mrs Clifford,' she continued, turning to her, before she had given Emma time to reply.

"Emma bit her lips to prevent a smile, though the mention of Susan's name at other times, might more easily have drawn a tear to her eyes.

"Mrs Clifford replied, 'to us, who have so long witnessed her patient sufferings, every circumstance of Susan's death would be highly interesting; but I doubt whether it would be equally so to the public eye. I agree with you however, in thinking that Emma has been highly privileged in reading to her from that sacred volume, which has furnished the comfort and support of a long life. In witnessing the triumph of a faith like Susan's, at once so humble and so strong, she has enjoyed an opportunity of instruction, which may never again occur, and which, I trust she will not fail to improve.'

"The clock now struck nine, and our morning visitor, started from her seat, took a hasty leave, alleging, that she had a long way to walk, and must be there by ten o'clock, for if she were not in time for the prayer, she should have to stand all sermon time, as it would be impossible to obtain a seat afterwards."

DR CHANNING'S SERMON.

In the new series of the Monthly Repository, [English,] a part of the pages are devoted, as in our Christian Examiner, to "Critical Notices" of new publications. The first article in this department, in the April number of the Repository, (just received,) is a notice of Dr Channing's late Dedication Sermon, at New York, (reprinted in Liverpool.)

As the Sermon has excited great interest here, and has been as loudly inveighed against by some, as it has been approved and applauded by others, it will undoubtedly be interesting to our readers to know what is said of it on the other side of the water. We shall give therefore, large extracts from the notice to which we have here alluded.

"This is a very remarkable Sermon, and has caused, as we are informed, a considerable sensation in America. Its object is to shew the superiority of Unitarianism to all other forms of Christianity as a means of promoting '*true, deep and living piety*.' Not content with repelling an accusation constantly brought against the opinions which we receive as scriptural and true, Dr Channing boldly carries the war into the territories of our opponents, exposes the evil tendency of their most favorite doctrines, and establishes by comparison the superior interest and value of our sentiments. The subject is well chosen in reference to the occasion on which the discourse was delivered, and, in his mode of treating it, the author has displayed the intellectual power, the depth of feeling, the energy of expression, and at the same time the gentleness of spirit, which have secured for his former writings such deserved popularity."

"The remarks on the various influences which modify the evil effects of erroneous creeds, are in their principle truly philosophical, in their spirit delightful, and in their expression beautiful."

"We shall first enumerate the particulars in which the superiority of Unitarianism for the promotion of piety is maintained, and in which its tendency is contrasted with that of the opposite system. 1. It presents to the mind *one*, and *only one*, *Infinite Person*, to whom supreme homage is to be paid. 2. It holds forth and preserves inviolate the *spirituality* of God; here are some admirable remarks on the effect of Trinitarianism in materializing and embodying the Supreme Being. 3. Unitarianism presents a *distinct and intelligible* object of worship, a Being whose nature, whilst inexpressibly sublime, is yet simple and suited to human apprehension.—4. It asserts the *absolute and unbounded perfection of God's character*. 5. It *accords with nature*. 6. It opens the mind to new and ever-enlarging views of God. 7. It promotes piety *by the high place which it assigns to piety in the character and work of Jesus Christ*. After ably illustrating this point, and shewing the inconsistency of piety and devotion with supreme Godhead, the author indulges in a short digression to observe, "that we deem our views of Jesus Christ more *interesting* than those of Trinitarianism. We feel that we should lose much, by exchanging the distinct character and mild radiance with which he offers himself to our minds, for the confused and irreconcileable glories with which that system labors to invest him. According to Unitarianism, he is a Being who may be understood, for he is one mind, one conscious nature. According to the opposite faith, he is an inconceivable compound of two most dissimilar minds, joining in one person a finite and infinite nature, a soul weak and ignorant, and a soul almighty and omniscient; and is such a Being a proper object for human thought and affection?' 8. Unitarianism promotes piety by *meeting the wants of man as a sinner*. This is one of the most interesting and striking portions of the Discourse. The author attempts to shew what a sinner needs; how Unitarianism fully supplies his wants, and how completely the doctrines of the Trinity and Atonement, notwithstanding their high pretensions, fail in this respect. The following passage will doubtless very much shock believers in the commonly-received doctrine of Atonement, and that it was likely to have this effect, the author has shewn that he was himself sensible; but, anxiously as we should avoid any wanton or useless attack on the religious feelings, or even prejudices, of others, we cannot but think in this instance that the effect will be useful, for we are persuaded that it is the doctrine which shocks, not any thing unjust in the representation of it; and we hope that many who were misled by mysterious language, and a reference to circumstances different to any thing which falls under their own observation, may be brought to perceive the real character of an error most injurious to the Divine perfections and pernicious in its influences on human minds."

The reviewer here introduces a large extract from that part of Dr Channing's Sermon, in which he speaks of a Central Gallows for the "public execution of a God."

"The ninth and last consideration in favor of the superior tendency of Unitarianism to promote piety is, that it is *a rational religion*, which, like all the others, is powerfully and successfully treated. The conclusion expresses a lively feeling of the value of the Unitarian doctrine, and the duty of diffusing it, and solemnly offers up the building to the service of God in the promotion of the great principles of true and practical religion.—This Sermon eminently preserves the merit of uniting the defence of what is esteemed truth with practical utility. If it does much to convince the judgment and enlighten the understanding, it certainly does not do less to improve the heart. The piety which it claims as most naturally and most purely arising out of our sentiments, it causes to glow in our breasts with peculiar warmth, and excites us to love and cherish with increased ardor. Though employed in exposing error, it has no tendency to produce either angry or contemptuous feelings, and if it be apt to destroy a reliance on false grounds of hope, it does not do so without substituting those which can never be shaken. It is a Discourse which exhibits, as much as any with which we are acquainted, the true spirit of Unitarian Christianity, as well as the high intellectual powers of the gifted mind from which it emanates, and we recommend it to our readers with the fullest confidence of obtaining their gratitude for introducing it to their notice."

RELIGIOUS OPINIONS IN GERMANY.

Among the Critical Notices in the Monthly Repository of March, we have the following remarks on a work entitled "Notes and Reflections during a Ramble in Germany, by the Author of 'Recollections in the Peninsula," &c.

This is a sensible volume; the work of a soldier, though no man of blood; but of liberal and Christian tastes and feelings. From such an observer we are glad to quote the following commentary on Mr Rose's observations on the State of Religious Opinion in Germany:

"The German youth have a solidity of thought and sincerity of heart which colours all their conversation on subjects of a deep moral interest. They are largly tolerant on religious matters; not, as some have unfairly forced the inference, from indifference to religion, but from a holding fast of what is essential in it, and declining all controversy, all bitterness and quarrelling about the rest.

"The Roman Catholic of Germany is unlike any of that great family elsewhere. The Calvinist and the Lutheran love each other as Christians; all are inclined to mysticism in some slight degree, save the Rationalists, who are as inconsiderable in numbers as they are uninfluential on the mind of the public at large. The school of the Rationalists has not been without its use; for man never appears so weak, so helpless, so ridiculous, as when he lights the feeble taper of his reason to examine and pronounce upon the credibility of the facts related, and the mysteries revealed to us in the Bible. 'To live and move and have our being,' a miracle to ourselves, and among created miracles of every possible variety; to find our reason baffled by the first pebble we pick up beneath our feet, all the properties of which we can most scientifically describe, but of the essence of which we know nothing; and then to explain away the less wonderful miracles of Scripture, *because* our reason refuses to give credit to them, is a something so palpably absurd, that even the patient, inquiring German could not listen to such lectures long, if they did not sooner drive him forth by inflicting a severe wound in his heart.

"I was present in the great church of Leipsic at the administration of the Sacrament. The communicants stood in long files and advanced reverentially towards the altar; they received the holy elements standing, and passing round the altar, again rejoined the congregation. The congregation, whether composed of those who were about to communicate, or had done so or of those who merely assisted at the ceremony, sung a hymn or hymns throughout the whole service. After deducting largely for the effect produced on me by the sweet and solemn singing of this assembled multitude, and by the black skull cap, the ancient ruffs, (like those of the Elizabethian æra,) and the reverend aspect of the officiating ministers, I certainly was impressed, and that strongly, with the feeling and sincere devotion of the communicants. We *kneel* at the altar; another church *sits* at the communion table; these *stand* and sing a hymn. We all do it in remembrance that Christ died for us, and he knows in all those congregations those who are his, those who feed on him in their hearts with thanksgiving."

"The Roman Catholic of Germany in his church seems quite another being from *that* [the Catholic] of Italy; and the character which Goldsmith has so beautifully and faithfully given of the latter applies in nothing to the German. He is seldom careless or irreverent at the mass; seldom timid, or formal, or slavish, in his acts of devotion. There is a something staid in his outward performance; but 'the soul's sincere desire' is perceptible, and plainly so, in the expression of his countenance when engaged in prayer."

Of the statue of the Emperor Joseph II. he says,

"Considering the shortness of his reign, I think it doubtful whether his condemned precipitancy and enthusiasm are to be regretted. Whatever he had attempted against the civil power of the Church of Rome, the priest would have worked step by step in counteraction of his measure: whereas he stripped her of immense and irrecoverable influence, when he opened the treasures of his convents, dispersed their wealth, drove forth the corrupt and idle members, and alienated their wide possessions. The half of what he suppressed never have been and never can be re-established. Perhaps no one individual of the Austrian Empire has more deserved a public monument; and it is to the credit of his nephew to have erected this statue to his fame."

The inscription is,

"Saluti publicæ vixit non diu sed totus."

MR DEWEY'S DISCOURSES.

Two Discourses have just been published by the Rev. Orville Dewey, of New Bedford, "Designed to illustrate in some particulars, the original use of the Epistles of the New Testament, compared with their use and application at the present day."

These discourses are from the text, I Corrinthians ix. 22, "To the weak became I as weak, that I might gain the weak; I am made all things to all men that I might by all means save some."

We select the following disconnected paragraphs, as more fully illustrative of the object of these discourses.

"Paul adapted his religious instructions to the men whom he addressed, to their particular character, circumstances, difficulties, trials and speculations. 'Unto the Jews, he says, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, that I might gain them that are without law.' From this statement, we derive the following principle of interpretation, viz. that Paul, and it may be added, that all the sacred writers, did not deliver their instructions in an abstract and general form, adapted alike and equally to all times, but that they had a local and special reference to the times in which they wrote."

"The Scriptures not only bear marks of belonging to the periods and persons that produced them, but they bear marks of perpetual adaptation to the state, the opinions, the prejudices, in one word, to the moral wants of the men to whom they were immediately addressed."

"What we say is, that the inspired teachers wrote for men; for men of the very period and nation, of the very customs and character, in the midst of which they lived.—They wrote for all men, indeed, but they could not, I repeat, have done this, if they had not written for some men in particular. And to understand their writings, we must consider that they took their form and coloring from the state of things which required them.

"We must add that all this is especially applicable to the Epistles of the New Testament. These, indeed, were particularly called forth by the exigences, the difficulties, the trials, of the primitive churches." Indeed if men had received the simple doctrine of Jesus without objection or difficulty, if no contentions and controversies had sprung up, if no mistakes nor offences had arisen, these Epistles would never have been written. Some instructions the apostles might have given, and given, in the epistolary form, but their epistles would not have borne the same controversial aspect, and there would not have arisen from them in subsequent ages, the same disputes about conversion, and election, and the atonement, and Trinity. There would not in short have been the same difficulties in the interpretation of these Epistles. They took their form, from circumstances; and with these circumstances we have, and can have, but a partial acquaintance. But that they did impart an influence, that the Epistles were written for the age there can be no doubt. You see the marks of adaptation in every sentence.—There are many things in them that apply exclusively to the early christians, that can apply to no others. Such, for instance, are the answers to questions, the solution of difficulties, the settlement of disputes, which have long since passed away. Such, too, is what relates to the use of prophetical and miraculous powers, to meats offered to idols, &c. These things do not *now* concern us; because we have no miraculous powers, and there are no idols to solicit our offerings.—Will any man say, there is an idol in our hearts? Now, this is the very sort of liberty with the scriptures, to which I feel compelled to object—this spiritualizing, this work of fanciful analogies, this attempt to make the Bible mean all that it can mean, under the notion of doing honor to it. It is both unjustifiable and injurious. The bible addresses us as reasonable men—let us read it as reasonable men.

"It cannot fail to have been observed, that the habit of applying the language of the Epistles, without any qualification, to the subjects of christian experience and of christian speculaiion in later times, has been one of the most fruitful sources of error in every form; that it has above all other means, fostered the confidence of sectarians; that it has gratified the pride of the weak, and the fancy of the extravagant; & that by this means, bold and ignorant men, especially——the unlearned and unstable, have wrested the scriptures to their injury."

"Such men have always been found turning away from the simple instructions of Jesus, to the high mysteries of Paul, and the former have often passed for little better than flat morality, while the latter, circumstantial, local, involved in the shadows of an ancient age, and even, then, 'difficult and hard to be understood,' have been exclusively studied as containing the high system of doctrine and essence of all spiritual religion.

"It is from a neglect to observe the local application of these ancient writings, that such a strange and mischievous use has been made of them; that bad and erroneous notions of religion still prevail among many; and that with all, a veil of obscurity still remains in the reading of them.

"But there is a danger on the other hand. There is danger of forgetting in the local application of these writings, that they have any other; of supposing that they had not only a special, but an exclusive reference to ancient times, and danger, therefore, of suffering them to fall into neglect, and of leaving out of sight that practical import, which belongs to all periods. In opposition to this impression that the Epistles had an exclusive reference to their own age, it is suffi-

cient to observe, that it is incompatible, in the first place, with the very nature of moral writings, and in the second place, with the prophetic views of the apostles, who evidently considered themselves as dispensing truths, which would be interesting to all times.

"It becomes very important, therefore, to consider what in the Epistles was peculiar to the times, in which they were written, and what belongs to us; that we may be garded from obscure and erroneous views of them on the one hand, and from a negligent and indifferent regard to them, on the other. Some attempt is therefore proposed to make this distinction between the special and general application of certain terms and subjects, in the epistles; to point out the peculiar propriety and particular use of them, as adapted to the circumstances of the early christians, and to show what is left in them, for our instruction and comfort in these latter times."

CHRISTIAN REGISTER.

BOSTON, SATURDAY, MAY 26, 1827.

The new Meeting-house at Amesbury was dedicated on Thursday, May 17. Order of services as follows: Introductory Prayer and Reading of Scriptures, by Mr Sawyer, of Amesbury. Dedicatory Prayer, by Dr Andrews, of Newburyport. Sermon, by Dr Parker, of Portsmouth, N. H. from 1 Peter ii. 15. Concluding Prayer, by Mr Upham, of Salem. We were not able to be present, and have only heard the sermon mentioned in terms of commendation. On the afternoon of the same day about sixty pews were sold. The church is situated in the village that has recently grown up about the factories, in Amesbury and Salisbury, and is meant to accommodate the persons connected with these establishments. We hope they will succeed in establishing among them an enlightened and faithful ministry. The number of parishes which look to Cambridge for preachers shows at once the importance of the Theological School and the necessity of some means for an increase of its students. We have just been informed that several applications are unanswered from a lack of candidates. We believe an impression prevails at a distance, that gentlemen remain at Cambridge for want of engagements to preach. The fact, is, that for the last year the number of preachers has never been equal to the demands made from different parts of the country, and at present the need of more candidates is very sensibly felt. Parishes disposed and anxious to receive Unitarian teachers, are compelled to put themselves under Calvinistic instruction, or remain without a settled ministry. Are there not young men ready to come forward, and devote themselves to upholding and bearing onward the ark of the Lord?

The following Hymn written for the occasion by a member of the Society, was sung at the Dedication.

'Tis not where suppliant thousands throng,
And choral songs His praise prolong,
Beneath the stately shrine, alone,
JEHOVAH makes his goodness known.

His love is on the pathless deep,
Where seamen stormy vigils keep;
Within the forest's wildest dell;
Around the guilty convict's cell;

Wherever from the heart ascends
A voice of thanks, wherever bends
A pious knee in fervent prayer,
The spirit of the Lord is there.

His presence is around us now,
As in these humble aisles we bow;
He hears the feeble notes we raise,
And graciously accepts our praise.

God of our fathers! may thy smiles
Still linger round these hallow'd aisles;
Forever may these walls proclaim
The glories of thy wondrous name!

Oft as we gather round this spot,
Be every earthly care forgot!
Be all our thoughts thy pardoning love,
Our only hope an Heaven above!

Among the meetings of the next week, none is superior in interest or importance to that which will be held in Boylston Hall on Tuesday evening. The American Unitarian Association depends for its success on the sympathy of the friends of Unitarian christianity. Its purposes entitle it to the encouragement of those who regard the interests of pure religion. The last anniversary was celebrated with great animation, and we hope that the pleasure then enjoyed will induce a full attendance this year. We understand that arrangements have been made for the reception of ladies, and that gentlemen will be ready to show them to their seats. The meeting will be opened with prayer, the Annual Reports of the Executive Committee will be read, and the remainder of the evening be occupied by addresses on the great objects of the Association. We would suggest the expediency of an early attendance, both that the business may commence at the hour appointed, and that no inconvenience may be experienced by those who are anxious to obtain good seats.

We alluded last week to the great activity and general outcry, among the Orthodox sects, against Unitarianism, and considered it as proof of the encouraging prevalence of what we considered the truth. Some perhaps would call it the dying struggles of Orthodoxy. We do not, however, view it exactly in this light. It is good evidence, indeed, that Orthodoxy is hard pushed, but not that she is near her end.

There are yet many in the world with whom *shouting* will go as far as argument. And the Orthodox leaders are generally too shrewd, and we fear sometimes too reckless of the character of their weapons, to abandon their post for the want of the solid weapons of *argument*, so long as there are those about them with whom *shouting* and noise will do equal execution.

These reflections were occasioned by some remarks of a writer in the Recorder and Telegraph of May 11. The writer is quite distressed that Unitarians should have been quietly allowed to appropriate to themselves so excellent a name; "a name," says he, "to which they have no claim more than all other sects."—And a name which this writer may be assured we have no desire to monopolize, but shall rejoice to apply it to our orthodox brethren, as soon as they will give some practical evidence of attachment and respect to the *thing* as well as to the *name*.

The writer to whom I have alluded, not confiding in his ability to say harsh things enough of Unitarians himself, has quoted a long passage from *Robert Hall*, of England, in which, after many kind remarks of a similar nature, he closes by saying, "Let them [the Unitarians,] be styled Antiscripturalits, Humanitarians, Semi-deists, Priestleians, or Socinians. But let them not be designated by a term, which is merely coveted by them for the purposes of chicane and imposture."

Truth is great and will prevail, is the motto of many good and liberal men, who think by allusion to this, to excuse their listlessness and indifference to the progress of liberal things,—and perhaps their censure of the zeal of ardent Unitarians. But we pray such men to consider, that God causes his truth to triumph only through the instrumentality of human means. His means are the right application of the intelligence, the activity and the wealth of the enlightened and the liberal. He calls on such, as the stewards of his manifold bounties, no longer to slumber over their duty to him and their fellow-beings,—no longer to plead the mighty and native power of truth, as an excuse for their own indifference to the wants of a world lying in ignorance and wickedness.—The use of this motto should be to encourage men to bear up against despondency, and not to nourish selfishness, and an inglorious and blameable sloth.

If Wickliffe, Luther, and the host of kindred spirits, who have been God's instruments in the same great cause of moral regeneration, had made this use of the same motto,—in what better condition, at this moment, would England, and even our own beloved country have been, than what is now the fate of degraded and miserable Spain, Portugal and Italy? If we love the truth then,—if we value and would show our gratitude for our privileges, let us show it by our activity, and by our ready sacrifices in diffusing the light and promoting the practical influences of unadulterated Christianity.

From an interesting letter just received from Rev. Mr. Fisk, of Buffalo, we give the following extract, which confirms what has so often before been repeated to our readers, respecting the rapid progress of liberal sentiments in the west. We hope it will operate to excite our Unitarian brethren to renewed efforts to give strength to those institutions intended and adapted to promote the progress of free inquiry, and enlarged and catholic views and principles,—such as the *Evangelical Missionary Society*, and *the American Unitarian Association*, whose anniversaries we have noticed in another part of this paper.

"For the last five months I have travelled in Kentucky, Ohio, Indiana, Illinois, and have preached almost constantly. The cause of sober and rational religion is going on prospering and to prosper in all the States before mentioned. The most intelligent and respectable part of the community are fast flocking to the light—and darkness and superstition is fast receding before the rays of truth and reason. The people throughout the western country are extremely desirous to have preachers of liberal views and sentiments come among them. The public mind is ripe for a revolt from the chilling dogmas of election and reprobation; a spirit of inquiry is abroad—it moves upon the dark waters—the word has gone out, and I trust it will not return void. Those that have long slumbered in darkness and despair are now shaking off the mighty spell which has so long bound the mind with the icy fetters of superstition. The ETERNAL speeds the good work—may it go on till an emancipated universe shall raise high the anthem and the song to the *One* only living and true God."

RELIGIOUS MEETINGS & ANNIVERSARIES.

The ensuing week will be a season of much interest to the religious public, on account of the various public religious services, and anniversary meetings of benevolent societies.

On Tuesday, P. M. the Annual Meeting of the Society for promoting *Christian Knowledge, Piety and Charity*, will be held in the Vestry of the Church in Chauncy Place. After the transaction of the usual business, a Discourse will be delivered in the Church.

On Tuesday evening the Annual Meeting of the *American Unitarian Association* will be held at Boylston Hall, over Boylston Market, Washington-street.

On Wednesday morning, at half past eight o'clock, the Ministerial Conference will hold their Annual Meeting at the Vestry in Berry-street.

At 12 o'clock the usual Anniversary Discourse before the civil authorities of the Commonwealth will be delivered in the Old South Church, by Rev. Professor Stuart.

The Convention of the Congregational Clergy will meet for business in the New Court-House, on Wednesday, P. M. at half past 4 o'clock.

The Annual Meeting of the *Evangelical Missionary Society* will be held at the Vestry in Berry-street, at half past 6 o'clock, on Wednesday evening; and at half past 7 o'clock a Discourse will be delivered before the Society in the Federal-street Church, by the Rev. Mr. Ritchie, of Needham; after which a collection will be made for the benefit of the funds of the Society.

On Thursday, at 11 o'clock, the Annual Discourse before the Convention of Congregational ministers will be delivered in the Church in Brattle-square, by Rev. Dr. Abbot, of Beverly; and a collection will be taken for the benefit of the indigent widows and children of deceased clergymen.

The Meeting of the Massachusetts Society for the Suppression of Intemperance, will be held at the Vestry in Berry-street on Thursday evening, May 31st, at 7 o'clock. The annual Address will be delivered at half past 7 o'clock, in the Church in Federal Street, by CHARLES SPRAGUE, Esq., after which a collection will be taken in aid of the funds of the Society. All who feel interested in the object of the Society are respectfully invited to attend.

The Rev. Henry U. Onderdonk, of Brooklyn, L. I. was lately elected Bishop, of the diocese of Pensylvania, as an assistant to the Rev. Bishop White, by the Episcopal Convention held at Harrisburg. The election excited considerable interest. Mr Onderdonk had only *twenty-six* of the *fifty-one* votes of the clergy, and *seventy-three* of the hundred and twenty-nine votes of the laity. The other candidate was Rev. John R. Hopkins, of Pittsburg.

On Sunday evening last Mr Hayes was ordained in this city; Sermon by Rev. Dr Beecher. He has received an appointment as Chaplain of the Java, bound for the Mediterranean.

The Secretary of the American Unitarian Association, has received notice, that an Auxiliary has been formed in Kennebunk, Maine. Rev. N. H. Ketcher, President, Daniel Sewall, Esq. Secretary, John Low, Esq. Edward E. Bourne, Esq. and Mr Joseph G. Moody, Executive Committee.

☞The Theological Reading Room, at 81 Washington-street, is furnished with late files of English periodical works, and with the religious and other periodicals and newspapers of this country. The Room will be open for the free use of those gentlemen of the clergy and others, who visit the city during Election week, and who may wish to meet their professional brethren. A private room and writing materials will be at the service of such as may find it a convenience.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

RELIGIOUS EDUCATION, No. 6.

BOOKS.

In the preceding articles on this subject, a library was mentioned as a desirable thing, equally for the teachers and the scholars in Sunday schools. The use of any library, however, is not less important than its acquisition. For unfortunately the education which most persons receive, is so exclusively addressed to the memory, is so mechanical in its exercises, embraces so little calculated to form and enlarge the mind, and make us reflecting and thinking beings; that the mere circumstance of enjoying access to books is far from being an assurance of certain or extensive benefit to the mind or the heart. Reading, and especially Sunday reading, is too apt to be performed in a vague and listless mood of mind, or under an impression merely that it is a good thing to read more on Sunday than on any other day, and a proper thing to read religious books in particular. Add to this the prevailing indiscriminate and ill-regulated selection of reading, and it is no wonder that frequently, with young and old alike, the sacred day wanders away from us into the past and irrecoverable part of life, and carries with it very little beyond the transient feeling arising in the perusal of a well expressed thought, destined to be forgotten in the business or the amusements of the week.

To the young, ill-selected and ill-regulated reading is peculiarly an injury; it trains their minds to habits of inattention and remissness; and instead of preparing them for the instruction given from the pulpit, confirms in them a languid indifference, which is but nominally better than absolute scepticism—as it leads to the same baneful results, a callousness of soul, rendering religious improvement doubtful if not impossible. Now, a judicious care about their reading, is what children can never be reasonably expected to exercise for themselves. Their parents and teachers must assume the responsibility for them; and indeed in all education this is one of the most important offices of the teacher.

Reading, as a means of religious improvement, needs attention to the following things:

1st. It must be *intelligible*. Without this, the book read is useless to a child; since he can derive no idea, and therefore can receive no instruction from it. More than this, it is injurious to him: it is accustoming him to read without thought,—a habit which when formed deadens and degrades the mind. Parents and teachers cannot be too often reminded that a book, even the Bible itself, if children are too young to understand it, is unfit for them, and should never be put into their hands. A child is doing more for its improvement and happiness, by diverting itself with play, than when it is sitting down at the heartless and mindless task of reading mechanically words which convey no idea.

2d. Sunday reading more than any other should be *interesting* in its character. A cold speculative address to the understanding, is of no effect to a mind overflowing with feeling and imagination. If we wish to exert an extensive and permanent influence on the mind, we must work on the whole mind and not on only a part. Catechisms and creeds and essays, and too many sermons, are but so much lumber, which the teacher, (if the ground is pre-occupied,) should make all haste to remove. The great model which the New Testament furnishes us of religious instruction, is the most interesting to the imagination and the heart that ever breathed from human lips.

3d. The *quantity* of religious reading for any given time, should be very small; and the intervals between reading should not be too short, since the result in this case is the same as when they are too long. It is equally useless to bring the mind so seldom into action that it receives no impression, and to bring it so frequently into exercise that that impression is effaced. In some Sunday schools, children are unhappily permitted to run over a great deal of reading instead of doing a little attentively and well. A kind of mental dissipation is thus indulged, which enervates the mind, and renders it morbid to every good influence. Reading is of no use without time to reflect on what we read: without leisure to digest it, the food which the mind receives becomes an oppressive burden, which is sure to be thrown off the moment that the thoughts find more pleasing employment. Full time should be allowed to children, when they peruse a book, to become so familiar with its contents that they can recapitulate to their teacher every important thought it contains. Such measures are peculiarly important at the outset; as the habits if once well formed may, to a considerable extent, be left to work their own results. In the perusal of at least the first few volumes in a course of religious reading, the scholor should understand that he is to give an account of what he reads. He should receive therefore but one book at a time, and be induced to peruse it leisurely and attentively. One book so read will do him more good, than a whole library skimmed over in a superficial and mechanical way.

4th. The religious reading of children should be *practical* in its tendency. Much that is speculative may be safely read by adults,—but not by children, if we would have them grow up active and useful. There is great danger of giving children too large a proportion of even devotional reading. The religion of the young is too apt to lie much in fervent fancy and dreaming thought; unless parents and teachers are attentive to give the mind a happy direction. A well informed understanding, a pure heart, and well regulated conduct, should be the great objects which the teacher sets up before his pupils, whether by his own words or in the language of a book. Excellence in plain, practical, every-day duties, is the point to which the minds of children need most to be directed.

In drawing up the following list of books for children, a school is supposed to be capable of being sub-divided thus:

1st Division—children under 6 yrs of age,
2d " " over 6 but under 12
3d " " over 12

An arrangement still more minute would no doubt be preferable; but unfortunately the stock of useful religious books is very small; and little or no attention is paid to adapting them in a scale graduated by the years and capacity of the children. The personal diligence of the teacher must, in every case, fill up deficiency; and it may not be improper to mention here, that books should always be carefully read and considered by those who give instruction. This reading will not only give the teacher a preparation for receiving intelligently the account given of the book by the scholars; but, if done before-hand, will enable him to make perhaps a better selection from among the books to which he has access.

To arrange the books according to their adaptation to the sex of the scholars, would hardly be desirable; as many books are equally suitable for either; and the name of a book is usually a sufficient indication.

To this list more books will be added in subsequent papers, as time will permit the perusal of them. No book is mentioned, but such as have been examined on purpose, for the object of religious and moral instruction.

Books adapted to the capacity of the first Division mentioned.

[The list of books is compiled from materials furnished by the following publishers: Munroe and Francis; Bowles and Dearborn; David Reed; Wait, Green & Co.]

The Confession. The Four Apples. Nursery Morals.* Little Susan and her Lamb. Little Robert and the Owl.

Books adapted to the second Division.

Evening Hours. The Badge. Robert Fowle. The Two Birth Days. Advantage of a Good Resolution. Westernheath.* Deformed Boy. Joseph Ellis. La Fayette. Little Flora. The Snowdrop. James Talbot. The Suspected Boy. Lights of Education.* John Williams. Congo. Farmer's Daughter. George White. New Tales for Boys.* New Tales for Girls.* Little Henri.*

Books adapted to the third Division.

George Freeman Son of a Genius. The Brothers. Edward the Sunday Scholar.—Fruits of Enterprise. The Captive in Ceylon. Thomas Dormer.

The most useful manner of employing these and similar narratives, is, neither to read them to the children, nor require the children to read them to the teacher; but all the scholars as well as the instructer being furnished with a copy of the book, to ask such questions as shall, by the answers they receive, lead the whole class attentively on in the simultaneous perusal of the story.—Thus, instead of beginning to read to the children, or asking one of them to read, the teacher should put such questions as these: What is the story about? How old was the child the book tells you about? Where did he or she live? &c. The whole class look to their books for answers to these questions, and give them simultaneously: their attention is thus pleasingly secured and fixed, and the children are made to take an active part in their own improvement. On the following Sunday, the children, having perused the story attentively at home during the week, answer the same or similar questions, but without book.

There are two obstacles to this plan which will sometimes present themselves: these are, first, the circumstance of a class being too young to be able to read; next, the supply of books not being large enough to furnish one to each scholar. In either case, the teacher must be satisfied with reading or telling the anecdote or story himself, in as lively and interesting a way as possible; so that it may be retained during the week, and be reviewed on the following Sunday. But the point about which the instructer should always feel most anxiety, is the moral or lesson which the whole narrative, or any of its parts, can be made to furnish; as this is the great end of the Sunday school instruction in this department.

Books suited to the general object of a Sunday School Library.

Dicks' Christian Philosopher. Harris's Natural History of the Bible. Paley's Natural Theology. Paley's Evidences.† The Duties of Children. Filial Duty Elnathan. Scripture Illustrations. Winter Evening Conversations. Wars of the Jews. Northern Regions. Edgeworth's Frank, Harry and Lucy, &c., Tales, &c. Alfred Campbell. Adelaide or the Intrepid Daughter. Historical Pocket Library. Conversations on Common Things. Evenings in New England. The Juvenile Miscellany.

The scantiness of both these lists, is in some measure owing to a want of more extensive opportunities of reading in the juvenile department, but chiefly to the extreme unsuitableness of most books for children, and particularly the objectionable character of religious publications of this sort—most of which are low in their delineations of life and manners, contain representations of shocking vice, and visionary and romantic views of religion.

Both lists, however, will be enlarged from time to time, as opportunity permits.

Books suited to the wants of Sunday school *teachers* I must reserve for another communication. A TEACHER.

*In using the stories maked thus, the teacher would need to make selections of suitable parts; as all would not be equally suitable.

†For the older classes.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—Questions are sometimes the best key to the truth. I wish to ask two or three, and will thank any person to answer them as plainly as they are asked.

Did a clergyman of this town a few sabbath's since take for a text 1 John, v. 7?

Did another clergyman, from this vicinity, preaching at an Episcopalian church on Good Friday, quote the above text without any hint to its spuriousness?

Have any persons recently endeavored to obtain subscriptions from Unitarians to the American Education Society, by representing it as a Society instituted on the most liberal principles?

Have several students from Andover undertaken the task of establishing Sunday Schools in Unitarian parishes, where Unitarian Sunday Schools were in operation.—Have these young gentlemen so far presum-

ed on the ignorance or the good nature of the managers, as to propose that they should be incorporated into the American Sunday School Union? Yours,

QUERIST.

FOR THE CHRISTIAN REGISTER.

A record of grateful remembrance and respect is due to the character of William Ward, Esq. who recently died at Medford, aged 66 years. He was one of those, to whom belongs the honor of having served their God, by doing good in their day and generation. No one could know him well, without being convinced that the faithful discharge of duty, in all the various relations which he was called to sustain, was in him not a constrained effort, nor a mechanical performance, but sprung from a deep feeling of moral obligation, and a religious sense of responsibleness in the sight of God. In the stations which he occupied in society, fidelity, diligence, and integrity, appeared with all the promptness and ease of settled habits. The quiet, but strong and unceasing kindness, with which he filled the relations of life, was but a part of the unassuming goodness, that marked his whole character. He was one of those, who do good without any of the officious bustle and parade, which so often break the effect of the best actions. As a townsman and a parishioner, his services and worth deserve to be long and gratefully remembered. As a husband, and a father, it would not be easy to speak of him in terms, that would not appear deficient to those who cherish, and will always cherish, deep in their hearts, the record of his merit in those relations. A striking trait in his character was disinterestedness,—forgetfulness of self,—manifesting itself in the daily occurrences and daily actions of life. The uppermost wish of his heart seemed to be to promote the welfare and happiness of those around him; and even at times, when feebleness and pain might have justly claimed the privilege of self-indulgence, he never availed himself of the privilege, but passed at once to a kind and hearty interest in the concerns of others. He was, in the best sense, a religious man; for his religion was a firm and rooted principle. It was a familiar inmate in his heart, dwelling there, and sending out its pure and happy influences on the life.—It was not laid upon his character, as a distinct thing,—but was wrought into it, and entered into his moral being. It mingled quietly, but powerfully, with his thoughts, purposes, and motives, and produced a frame of mind habitually serious and devout. His attachment to the Gospel of Christ was lively, strong, and consistent; for he had a full sense of the inestimable worth of the great salvation which it offers to man. He was particularly fond of scriptural religion; and very few have studied the Sacred Writings so habitually, and with so much pleasure and profit, as he did. His religious character was entirely free from ostentation, or assumption. He was not the man to say to others, "stand by, for I am holier than ye;" nor did he think that all the truth and piety in the world were identified with his own opinions and feelings. The hopes of the Gospel were the strength and portion of his heart, and therefore he looked at death, as it approached him gradually, without trembling. He boasted of no ecstacies, raptures, and assurances; but he contemplated his dissolution with all that unshaken tranquility, that cheerful composure, that humble trust in the mercy of God through Jesus Christ, which belonged to a mind that had been much under the pure and holy influences of Gospel motives and Gospel principles. He was happy in his life, and happy in his death; for he went down to the narrow house, appointed for all the living, with the blessed hope of an entrance to the house not made with hands, eternal in the heavens.

FOREIGN INTELLIGENCE.

From England. Files of London papers, to April 16th, have been received by way of New York. The announcement, on the 12th, of the appointment of Mr Canning as Prime Minister was received in the House of Commons with enthusiastic applause. The House adjourned on the same evening to the first of May. Mr Peel's resignation is said not to have been from any feelings of dislike to Mr Canning. Lord Melville's resignation was received with the most surprise and regret, as he had uniformly been a supporter of the Catholic Claims.

The Hecla, which sailed for Spitzbergen, with Capt. Parry, who is bound for the North Pole, is expected to return in November. On arriving at Spitzbergen the vessel is to be left in the care of one of the officers and a few men, and the remaining officers and crew are to be divided into two divisions, one of whom will proceed directly for the North Pole, and the other explore the country in other directions.

By an arrival at New York, Liverpool papers to the 21st and those of London to the 19th ult. are received.

The New York Statesman gives the following account of the state of things in relation to the English Cabinet.

Sir John Copley had been appointed Lord Chancellor. The Marquis of Anglesea had accepted the Master-Generalship of the Ordnance, and despatches had been sent to the Duke of Cambridge, renewing the offer of the post of Commander-in-Chief. In the event of his acceptance, it is expected that the Duke of Sussex will succeed him in the government of the kingdom of Hanover.

The following resignations are understood to have taken place:—Sir Charles Wetherell, Attorney-General; the Right Hon. J. Beckett, Judge Advocate; the Earl of Shaftsbury, Chairman of the Committees of the House of Lords; and the Right Honourable Charles Arquthnot, Chief Commissioner of Woods and Forests; Lord Downes, Surveyor-General; Sir Henry Hardringe, Clerk of the Ordnance; Lord Fitzroy Somerset, Secretary to Master-General; and the Right Honourable Thomas Wallace, Master of the Mint.

No successor for Mr Peel was spoken of with any confidence. There was some expectation that he would be induced to resume his situation.

The following arrangements were under consideration, or had actually taken place: Duke of Clarence, Lord High Admiral; Rt Hon. George Canning, First Lord of the Treasury and Chancellor of the Exchequer; Marquis of Anglesea, Master of the Ordnance; Earl of Harrowby, President of the Council; Lord Grenville, Secretary of State for Foreign Affairs; Mr Huskisson, Secretary of State for the Home Department; Mr Robinson, (with a Peerage,) Secretary of State for the Colonies; Mr Wynn, President of the Board of Controul; Lord Bexley, Chancellor of the Duchy of Lancaster.

Catholic Emancipation. The Christian Observer of March, speaking of the late decision in the House of Commons, respecting the question of Catholic Emancipation, says—

"The debate lasted two nights; in the course of which most of the leading speakers, and various other members particularly interested in this subject, addressed the house. We cannot undertake to give even an outline of these protracted discussions, which resulted in a rejection of the motion by a majority of four: no fewer than 548 members voting; 272 for, and 276 against the motion. The subject is, however, far from being set at rest; and frequent conversations are occurring respecting it in both houses, especially the House of Lords. We much fear lest it should prove a source of greater discords than ever; for never, in the opinion of persons of all parties, has the state of Ireland been less a subject of more serious uneasiness than at present."

English Criminal Code. The Christian Observer has the following paragraph respecting some efforts now making, for the amendment of the English Criminal Code.

"Mr Peel is adding to his claims upon the gratitude of the country, by the introduction of several highly valuable bills for consolidating, and in part amending, successive portions of the criminal jurisprudence of the country. These bills will remove one hundred and thirty statutes, and condense the law respecting theft into twenty-nine pages. The language also will be rendered more intelligible by the omission of useless and tautologous phraseology. The bills will also, in some respects, diminish capital punishments; an object which Mr Peel states his wish gradually to extend further, as the intelligence of the country may allow."

English Game Laws. The present pernicious regulations relative to the taking of Game, in England, seem to have excited at last some attention from those from whom it was long since due to propose some new and more correct regulations. We select the following from the Christian Observer.

"Lord Wharncliffe has introduced a bill for amending the game laws, into the House of Lords, grounded on similar provisions to those which he so zealously advocated in the House of Commons. We cordially wish his lordship success in his humane and enlightened endeavors to meliorate this lamentably defective part of our legislation and social system.

"A bill has also been brought into the House of Commons for prohibiting the use of spring guns and steel traps for the protection of game."

By a later arrival at New York, papers to the 23d have been received. We give the following from the New York Statesman of the 19th inst.

A meeting of the inhabitants of Westminister was about to be called, for the purpose of addressing the King "on the recent manifestation of the royal firmness, in selecting to preside over his councils—in opposition to a concerted plan for coercing the royal will in the assertion of the most valuable part of its prerogative—the man best suited to the present condition of the country," &c.

It was reported Mr Plunket would be appointed Master of the Rolls, with a Peerage.

The London Courier of April 20th says: "no ministerial arrangement can yet be positively announced. The communications between Mr Canning and the Marquis of Lansdown, continue. On the part of the latter, and his friends, every disposition was manifest to sacrifice personal considerations to the public good."

The New Times of the 21st says, "the remaining arrangements of the new Ministry continue to excite the intense and undivided interest of the country. We believe we may safely affirm that, as yet, nothing further is definitively settled; but rumor, with her hundred tongues, provides for each hour, as it passes, some fresh appointment or some meditated change."

Portugal. The news from Lisbon is to the 1st of April. The English army remained stationary, and affairs were more tranquil.

Spain. Under date of Barcelona, April 5, it is said—"The flames of insurrection appear to be blazing throughout the whole province."

France. The project of the law of the press, which had excited so much discussion, has been withdrawn by the ministry, after having undergone such alterations in the two chambers as to unfit it for the intended purpose—shackling of free discussion. This is a fresh proof of the growing spirit of independence in the French legislature. The *Quotidienne* of Paris, the organ of the Jesuits, bewails the elevation of Mr Canning, as a blow to social order throughout Europe. The sorrowings of the Jesuits should be matter of rejoicing to the Liberals of all countries.

Greece. It is stated that Miaulis is appointed High Admiral of the Greek Navy; and that Mavrocordato has been banished to Syra, by a decision of the government. The news from the seat of war is not important.

Russia. It is asserted again, that there is no doubt of the determination of the Russian Cabinet to come to a decisive arrangement with the Porte, relative to the affairs of Greece. Orders have been sent to the commanding General, it is said, to concentrate the troops, amounting to 100,000, on the Pruth.

The scrupulousness of the Dean of Westminster in fulfilling the bequests in the will of the late Mr Gifford was so rigid, that, to the extreme regret of the lovers of epistolary literature, he destroyed a most interesting and very extensive correspondence between his deceased friend, the late accomplished Mr George Ellis, relating principally to English literature, especially the distinguished Poets who flourished during the reigns of Queen Elizabeth and James I.

The political and moral character of the people of Brazil, is now, says the Baltimore Gazette, at that state of degradation which may well defy all attempts to delineate it, conveyed in moderate language. To give our readers some idea of the cupidity of the people, and the inefficiency of the government, it will be only necessary to state one simple fact, which has recently come to our knowledge. The elegant frigate Baltimore, built by Mr Beacham for Mr Eckford, which so lately attracted the admiration of every one who saw her for the beauty of her workmanship and the very superior equipment of every department, uniting utility and elegance of appearance, has literally been stript of every thing by the rapacity of the guards placed on board for her protection. The cabin furniture, and other articles of use and ornament, have been carried off and appropriated to the service of the thieves, or sold to the government.

Late letters from Cadiz mention that the trade of that once flourishing port, was nearly annihilated, and that the poverty of many of the inhabitants was deplorable.

SUMMARY.

Massachusetts Legislature. The Legislature of this state will assemble in this city on Wednesday next. After the two Houses are regularly organized, the Executive Officers, the Council and the two branches of the Legislature, will proceed to the Old South Church, where the Anniversary Election Discourse will be delivered by Rev. Professor Stuart, of the Andover Seminary.

It is said that a large subscription has been obtained at the South, for Mr Webster's large Dictionary, and that it will shortly be issued from the press.

Lectures on Botany. Mr Nuttall, the accomplished Lecturer of Botany and Zoology in Harvard College, and Curator of the Botanic Garden, commenced a course of popular lectures on Botany, at Cambridge, on Wednesday last.

The whole amount of the subscriptions to the sufferers by the great fires in New Brunswick, last year, is $198,615.

The U. S. ship Lexington is supposed to have sailed on Saturday last for the Mediterranean. The Java, of 44 guns, will sail in a few days, on the same destination.

On account of some late seizures and imprisonment of American citizens by the authorities of Rio Janeiro, Mr. Raguet, our Minister to that court, has demanded his passports. The National Intelligencer expresses doubt whether the occasion called for so prompt and decided a measure, and intimates that the government of Rio Janeiro may not be wholly in fault in the affair.

The Treasurer of the American Unitarian Association acknowledges the receipt of Thirty Dollars, from a gentleman in Andover, to constitute the Rev. Mr Loring a Life Member.

The Treasurer of the American Unitarian Association acknowledges the receipt of Thirty Dollars, from the Ladies of Groton, Mass. to constitute their Pastor, Rev. Charles Robinson, a Life Member of the Association.

The members of the Suffolk Bar held their annual meeting yesterday, in this city. Lemuel Shaw, Esq. delivered the address; which, as had been anticipated, was a very appropriate and learned discourse.—It was the fruit of a correct and powerful mind. These meetings, while they tend to strengthen social feelings, are calculated also to excite a just emulation among the gentlemen of the law, to lead to elevated and correct views, and to make that honorable profession, what it ought to be, a nursery of able and useful citizens in our great Republic. We understand that Judge *Story*, of the Supreme Court of the U. States, and Chief Justice Parker and Judge Wilde of this State, attended the meeting.

Rail Road. We are glad to perceive the interest generally taken on the subject of rail roads,—and that the conductors of our public Journals persevere in their efforts to place the subject properly before the public. The Daily Advertiser of Wednesday has the following paragraph.

The entire success of the Quincy Rail Road must be sufficient to convince the people of this state of the practicability of this mode of conveyance, in our climate and in our high and rough country, where the construction of canals is difficult and expensive. This road is in regular daily use for the conveyance of granite from the quarry to the landing place. Some improvements having been made in the cars, the performance is now greater than it was at first. Two horses only are employed, with four cars, which now regularly carry daily, and with ease, four loads of over 35 tons of stone at a time, a distance of more than three miles, returning with the cars empty. That is, each horse conveys a load of 17 1-2 tons, exclusive of the weight of the cars, twelve miles per day, and returns the same distance with the empty cars—the same horses being employed each successive day.

Aid to the Greeks. The ship Six-Brothers, Lee, sailed from New York on Saturday last, with a cargo of provisions, collected by the committees of that city and Albany, for Greece. We learn that a vessel will be despatched from this port shortly with flour, beef, &c. for the Greeks.

Statue of Washington. A meeting of the Trustees of the Washington Monument Association will be held tomorrow, at 11 o'clock, at the American Academy's Room, in the Athenæum, to decide where the statue shall be placed.

Cure for Intemperance. I have seen a woman this morning, whose husband came to me about ten days since to procure Dr Chambers' medicine. He stated that his wife had been drunk day and night about seven weeks, and he did not know as she would ever be sober again. He procured the medicine, and it was administered to her by a respectable Physician in this city. I saw her three days after, sitting at her breakfast in comfort, saying that she had had a good night's sleep, and had now a good appetite. I have seen her again this morning; her house is in order; her hand is steady; she says she feels well, and has no thirst for spirits. LOUIS DWIGHT.

Boston, May 22, 1827.

Temperance. About 250 young men assembled in this town on Friday evening last, and appointed a committee to draft a constitution for the formation of a society designed to promote Temperance, to make their report next Friday evening at the vestry room of the Pacific Society. There is a very laudable zeal pervading the young men of our town upon this important subject, as the above facts among others will shew. The meeting was conducted with great decorum, and the Rev. Mr Waterman, who presided, addressed the assembly in a very impressive and happy manner. We anticipate that the meeting on Friday next will be still more numerously attended, and that every young man who feels the importance of this subject as he ought, will lend his influence in suppressing the terrible vice of intemperance. Much good we repeat has already been done in our community. Our public bar rooms are no longer the resort of young men of any pretensions to respectability, and no decent young man will suffer himself to be detected in drinking spirituous liquors in such places.—*R. I. American.*

Dreadful fire—Reading, May 15. We understand, that on Saturday morning last, at about 7 o'clock, a dreadful fire occurred at Stumpstown, in Lebanon county, about nine miles north of Lebanon, by which nearly the whole town was destroyed. Upwards of 20 of the best buildings in the place were consumed. The wind was high, there were no engines, and the inhabitants had nought to do but save such articles of furniture as they could grasp, and tacitly see the remainder of their property consumed by the devouring element! And, readers how do you think this calamity was produced? By a boy shooting at blackbirds which were sitting on the roof of a barn!

MARRIAGES.

In this city, by the Rev. Paul Dean, Mr Ira Crawford to Miss Mary Jackson; Mr John Robinson to Miss Elizabeth S. Lombard, of Dedham; Mr Josiah H. Ware to Miss Huldah G. Hale; Mr William Potter to Miss Elizabeth S. French; Mr Josiah Clark, merchant, to Miss Louisa Clark; Mr William R. Stacy to Miss Abigail Keyes, of Temple; on Sunday morning last, Mr Rufus Eaton, of the firm of Silloway and Eaton, to Miss Susan Lombard; In St. Paul's Church, on Thursday, May 24th, Rev. George Champlin Shepard, of Hebron, (Con.) to Miss Sally Inman Kast, daughter of the late D. Thomas Kast, of this city; Mr Phineas Holden White to Miss Emeline Kilham, daughter of Mr Johnathan Kilham.

In Newton, by Rev. Mr Greenough, Mr William Ward to Miss Myra Craft.

In Scituate, Mr Theophilus Cushing, of Hingham, to Miss Lucinda Lapham.

In Nantucket, Capt. Luther Crocker to Mrs Chloe Hodges, both of Barnstable.

DEATHS.

In this city, Mr. James Ward, aged 28; Jane Griffith, aged 49; Henry Thompson, aged 78; Betsey Newcomb, aged 47; Ellen Troy, aged 44; Margaret Healey, aged 7.

In Belfast, Me. Mrs Ann D. Kimball, wife of Hon. John S. K. aged 32.

At the Alms House of Bucks County, Pa, on the 6th inst. Mr Joseph Force, at the advanced age of *one hundred and seven years;* He was brought to the Alms House from Lower Makefield township, and was able to walk about the room on the afternoon of his death.

Lost from sch. Reliance 8th inst. off Seguin Island, in a heavy blow, Mr James Edgecomb, mate, of Bath.

Near Nacodoches, Mr John Dunn Hunter, author of "Hunter's Narrative," published a few years ago. He belonged to the party, which lately attempted a revolution in Texas, and after the failure of the attempt, he was killed by one of the Indians whom he had induced to join in the revolt, as he was on his return to Nacodoches.

In Dedham, Mrs. Lucy, wife of Mr. John Eaton, jr. aged 25.

In Weston, Miss Sarah E. Whitney, aged 13, daughter of Mr. Ezra W. of Eastport.

In Amesbury, Mr. John F. Young, aged 38.

In Scituate, R. I. Mr. Amos Sylvester, aged 82, one of the patriots who boarded and destroyed the British revenue cutter Gaspee, lying in Narragansett Bay.

In Windsor, Vt. Mr. Silas Bannister, aged 75. He was one of its first settlers, and bore a part in the revolution as a soldier.

In Dover, Mr. Jonathan Cushing, aged 51.

In Prospect, Me. Mr. Richard Smart, aged 73, a revolutionary soldier. He was at the battle of Bunker Hill, and the taking of Burgoyne; and was a prisoner during the revolution three months among the Indians.

In Thomaston, Mrs. Alice M'Keen, consort of William J. Farley, Esq. and youngest daughter of the late Dr. Joseph Mc Keen, first President of Bowdoin College, aged 26.

Westford, R. I. Capt Enoch Cook, aged 85, a patriot of the revolution. He was at the battle of Bunker Hill, and at Saratoga when Gen. Burgoyne surrendered his army.

AMERICAN UNITARIAN ASSOCIATION.

THE Annual Meeting of the American Unitarian Association will be held on Tuesday evening, May 29th, at *Boylston Hall*, Washington Street. The meeting will be opened at 7 o'clock, and the reading of the Annual Report will be followed by addresses from several gentlemen.—Seats will be provided for ladies.

EZRA S. GANNETT, *Secretary.*

may 19

ASSESSORS' NOTICE.

THE Assessors of the City of Boston, in conformity to the State Law, authorizing and directing their duty, give notice, that they will attend at their Office, east corner of Old Faneuil Hall, until the first day of July next, and *no longer*, to receive lists of the Real and Personal Estates and Income of the inhabitants, and of all Corporations and Copartnerships respectively of said City, with a view to an equitable and satisfactory apportionment of the City and County Tax for the current year.

The Assessors wish their fellow citizens distinctly to understand, that no oral communication will be considered; and they confidently hope that every Citizen, Corporation and Copartnership, will avail themselves of the opportunity of virtually taxing themselves, by sending in true and perfect lists in writing, of property in their possession, including Proprietary Estates, and Estates in Trust liable to be taxed, on or before the time above specified; and that all those who neglect or refuse to comply with this requisition, will be doomed and assessed by the Assessors according to their best skill and judgment; and that no alteration will be made in the said dooming and assessment, except upon the pleas, set forth in the statute of the Commonwealth, in such cases made and provided.

Where Estates of deceased persons have been divided among the several heirs, since last year, or have changed owners from other causes, the Assessors will feel themselves obliged to Executors and Administrators, and other persons interested in such Estates, to give them notice of all such facts; and unless this notice is attended to immediately, all such Estates will be taxed as last year, to the Heirs, or otherwise, as the case may be. It will be observed that the *extra official* notice heretofore sanctioned, of calling on the inhabitants to review the tax books, after the taxes are apportioned, will be *discontinued.*

The following Schedule contains all the taxable articles, and may serve as a form, viz.

Polls, the number from 16 years and upwards.
Real Estate, the just value.
Money at Interest, more than is paid Interest for.
Bank and Insurance Stock, the just value.
Public Securities of all kinds, the just value.
Amount of the value of Goods, Wares and Merchandize, Stock in trade, Vessels of all kinds, with their appurtenances and appendages, at home and abroad, paid for or not paid for.
Horses and Cattle, the just value.
Income from Profession, Faculty, Trade or Employment, gained by sea or land.

SAMUEL NORWOOD,
JOHN STEVENS,
HENRY BASS,
THOMAS JACKSON,
THOMAS C. AMORY,
Assessors.

Assessors' Office, May 1, 1827.

EVANGELICAL MISSIONARY SOCIETY.

THE Annual Meeting of this Society will be holden, Wednesday, the 30th instant, half past 6 o'clock, P. M. in the Vestry of Federal-st. Church. The Trustees are desired to meet at the same place, at 6 o'clock. A discourse will be delivered in the Church, Federal-street, before the Society, at 1-2 pas 7 o'clock.

A BRADFORD, *Secretary of the Society.*

May 12.

THE BOSTON MEDICAL INTELLIGENCER.

PROSPECTUS.

THE primary object of this publication is to contribute to the physical well being of the community. This is to be attempted by aiding parents in their endeavors to give their children good health and good constitutions,—and by assisting adults to preserve and improve that frame and temperament with which their Creator has endowed them.

Some knowledge of the structure and economy, and of the means of unfolding and perfecting the animal system, should form a part of general education,—not merely for the sake of this system in itself considered, but still more for its connexion with the intellectual and moral being, and for its direct aid and subserviency, when properly trained and governed, to these higher portions of our nature.

Another object of the paper will be, to render the relations and intercourse between the physician, the sick and their friends, more explicit and confidential, and their mutual efforts to perform their respective duties, more successful and satisfactory to all concerned.

This paper is published weekly, each number contains 16 octavo pages, making 832 pages a year. The annual price is $3 00 if paid in advance; $3 50 if paid after three months; and $4 00 if not paid within the year.

RECOMMENDATION.

The Boston Medical Intelligencer is recommended by the subscribers, as being already useful to families as well as physicians, and as well suited to accomplish the objects it has in view.

James Jackson, John C. Warren, John Gorham, J. Bigelow, W. Channing, Medical Professors of Harvard College. Joseph Tuckerman, D. D.; Rev. Daniel Sharp; Rev. Samuel Green, Rev. Paul Dean. Benj. A. Gould, Principal of the public Latin School. S. P. Miles, Principal of the public English High School. J. Park, Principal of a private Academy for Young Ladies. William Russell, Editor of the American Journal of Education, Teacher, &c. George B. Emerson, Principal of a private Academy for Young Ladies.

may 26

DIVISIONS IN THE CHURCH IN TROY.

JUST published, A Brief Account of the Origin and Progress of the Divisions in the Presbyterian Church in the city of Troy, N. Y. Containing, also, strictures on the new doctrines preached by the Rev. C. G. Finney and N. S. S. Beman, with a summary relation of the trial of the latter before the Presbytery. For sale by RICHARDSON & LORD.

may26

COMMUNICANTS' COMPANION.

FOR sale, by LINCOLN & EDMANDS, No. 59 Washington-street,—The Communicants' Spiritual Companion, or Evangelical Preparation for the Lord's Supper. In which are shown, the nature of the ordinance, and the dispositions requisite for a profitable participation thereof. With Meditations and Helps for Prayer, suitable to the subject. By Rev. Dr Haweis. Price 50 cents.

☞This cheap and valuable little work is recommended with confidence to all serious persons, and especially the young, as calculated to produce a train of reflections profitable and appropriate on approaching the Lord's Table.

WANTED.

A WIDOW LADY of respectable connexions, wishes a situation in the city as Housekeeper in a small family, or as companion to an elderly Lady—or to assist in sewing—she would not object to a residence in the vicinity of Boston. A line directed to A. B. and left at this Office will be attended to. may26

SUNDAY SCHOOL HYMNS.

SELECT HYMNS for Sunday Schools, printed on one side of a sheet, and intended to be pasted on stiff paper, and used in the form of cards, may be obtained at this office. may 19

WANTED,

AN active well-disposed lad, about 14 years old as an apprentice to the Printing business. Inquire at this Office. may 19

WARE'S DISCOURSES.

FOR SALE, at the Christian Register Office, neatly bound, a few copies only, of the first edition of Ware's Discourses on the Offices and Character of Jesus Christ,

The cheap edition of this work may also be obtained at the same place, for distribution.

may 19

THE CORONATION OF NAPOLEON.

PAINTED by the celebrated DAVID, is now open to the public, in the spacious Hall over the New Market.

The Picture is 32 feet long by 22 high, and occupied the artist 14 years to paint it.

Admittance 25 cents—a description of the Picture, price twelve and a half cents, to be had at the door.

Hours of exhibition from 8 A. M. till 9 P. M.

April 28, 1827.

BUNKER HILL CONTEST, &c.

JUST received and for sale by *BOWLES and DEARBORN*, 72 Washington-st.

A "Bunker Hill" Contest, A. D. 1826, betwen the "Holy Alliance" for the establishment of Hierarchy, and Ecclesiastical domination over the Human mind, *on the one side;* and the asserters of Free Inquiry, Bible Religion, Christian Freedom and Civil Liberty; *on the other.* The Rev. Charles Finney, "Home Missionary" and High Priest of the Expeditions of the Alliance in the interior of New York; Head Quarters. County of Oneida. By Ephraim Perkins, a Layman of Trenton.

"*Truth needs not the defence of human creeds, or the aid of civil power; Falsehood cannot maintain herself without them.*"—Price 25 cents.

Also—Letter to the Presbytery of Oneida County, New York, and their "committee the Rev. John Frost, Rev. Moses Gillet, and Rev. Noah Coe," "appointed to receive communications from Ministers and others respecting the late revival in this county." By Ephraim Perkins, a plain Farmer of Trenton. Price 12 1-2 cents. may 19

MR DEWEY'S DISCOURSES.

JUST published, at this office, "Two Discourses, designed to illustrate, in some particulars, the original use of the Epistles of the New Testament, compared with their use and application at the present day. By Rev. Orville Dewey, Pastor of the First Congregational Church in New Bedford." may 19

MR LAMSON'S DISCOURSE.

A CHEAP edition of Mr Lamson's Discourse at the ordination of Rev C. C. Sewall, at Danvers, is just published, and is for sale at this office. may 19

ESTHER

IN the press, and will be published next week, "ESTHER, by the author of Sophia Morton."

This is of a character similar to those books for children, heretofore published at this office, and is confidently recommended to those who are particular in their selections of books for children. may 12

ECCLESIASTICAL.

All tyranny is odious, for it is unjust, but Ecclesiastical tyranny is doubly so, as it is not only unjust but is a contradiction of the very spirit by which those who exercise it profess to be guided.

Nothing perhaps has excited so much of angry feeling in the orthodox part of the community, as the resistance—and the successful resistance in many instances, to the encroachments and usurpations of the churches and the clergy on the rights of the parishes.

A notable attempt has been lately made, in a pamphlet, entitled, "Rights of the Congregational Churches of Massachusetts. The Result of an Ecclesiastical Council, convened at Groton," &c.—to restore the waning authority of the Church members, as a privileged order. This is the pamphlet to which we alluded, and from a review of which we made copious extracts in the Register of the 12th inst. As this pamphlet abounds with errors, and with statements adapted to mislesd the reader, as regards the true state of the case, we have given below some extracts from it, preparatory to an article which follows, which we have taken from the Concord Gazette, and which was designed to correct the misapprehensions which could not fail to arise from the "Result of Council," as prepared and sent forth to the world by the Committee—Dr's Beecher and Porter, and Mr Fay.

"An Ecclesiastical Council was convened at the house of the Rev. Daniel Chaplin, D. D. in Groton, Ms. July 17, 1826, by letters missive from the Church of Christ in said Groton, under the pastoral care of the Rev. Dr. Chaplin, for the purpose of giving advice to said Pastor and Church, in their present peculiar circumstances.

There were present from the Church in Berlin, Rev. Reuben Puffer, D. D. Pastor, Dea. Job Spafford, Delegate. Church in Theological Seminary, Andover, Rev. Ebenezer Porter, D. D. Pastor, Bro. Jonathan Clement, Delegate. Hanover church, in Boston, Rev. Lyman Beecher, D. D. Pastor, Dea. William G. Lambert, Delegate.—Church in Townsend, Rev. David Palmer, Pastor, Dea. John Boutell, Delegate. First church in Charlestown, Rev. Warren Fay, Pastor, Dea. Matthew Skilton, Delegate.—Church in Dunstable, Rev. Samuel H. Tolman, Pastor, Dea. James Taylor, Delegate. Church in Harvard, Rev. George Fisher, Pastor, Dea. Reuben Whitcomb, Delegate.

The Council was organized by choosing the Rev. Dr Porter, Moderator; Rev. Warren Fay, Scribe; and Dea. William G. Lambert, Assistant Scribe. The Rev. Dr Beecher, led in prayer, for wisdom and guidance.

The Committee of the Church made a statement of their circumstances, from which it appeared,

That there is a fund in the town of Groton, of about $11,000, for the support of the gospel ministry.

That the three senior Selectmen of the town for the time being, the Treasurer of the first parish, and the junior Deacon, by age, of the church in said parish, are a body politic and corporate, known in the law as "The Trustees of the Groton Ministerial Fund."

That the income of this fund is to be paid, "quarterly, to such teacher or teachers of religion, as shall be regularly ordained and settled in said parish; by the joint concurrence of the inhabitants and church thereof."

May 22, 1825. The Rev. Dr Chaplin requested of his people, that he might have "a godly Colleague provided, one of whose piety and sentiments he could approve."

In July following, having been unable for several Sabbaths to perform the whole service, Mr Todd, a licentiate from Andover, being providentially present, was invited by Dr Chaplin, to preach for him.

Sometime in October, 1825, Dr Chaplin continuing infirm, though hoping soon to resume his labors, at the request of many of his church, engaged Mr Todd to supply his pulpit for eight sabbaths.

November 8, 1825. The church was called together to consider the expediency of settling a Colleague; and voted unanimously, that it is expedient to settle a Colleague with our venerable Pastor.

At an adjourned meeting, November 11, the church voted, 17 to 8, to give Mr John Todd a call to settle as Colleague Pastor with the Rev. Dr Chaplin, and a committee was appointed to communicate this vote to the town, and request their concurrence.

November 25. The town met, and after much discussion, took no vote on the question, but appointed a committee to supply the pulpit for a term not exceeding four months. The committee waited on Dr Chaplin, to ascertain if it would be agreeable to him that they should supply the pulpit; and he signified his willingness that they should do it, for four sabbaths. The pulpit was supplied by settled Unitarian ministers from Boston or the vicinity.

Many of the inhabitants being dissatisfied with this course, presented a petition to the committee for supplies, before the expiration of the four sabbaths, that a candidate for settlement might supply the pulpit, and that Mr Todd might be the person. This petition was signed by about 167 legal voters, supposed at the time to be a majority of the whole town. Dr Chaplin also remonstrated against supplying the pulpit with such preachers as he could not approve, and offered to provide a supply for the pulpit himself. No attention being paid to the preceding petition and the remonstrance of Dr Chaplin, he addressed to the committee the following note.

Gentlemen,—After mature reflection I have thought it my duty to remonstrate once more, against your thrusting a man into my pulpit against my wishes, and, as I believe, against the wishes of a majority of this people.* Yours, &c.

Daniel Chaplin.

January 7, 1826.

The committee, in reply, claimed the right to supply the pulpit, without reference to his wishes, by authority derived from the town.

January 10, 1826. The Pastor convened the church, for the purpose of inquiring whether he had, in any way, forfeited his relation to the church, or his rights as their Pastor; and whether, in the opinion of the church, he had a right to claim the pulpit, and supply it in the manner which he thought proper. The church replied that he had not forfeited his relation, or rights as their Pastor, and that, in their opinion, he had a right to supply his pulpit for the present, at his own discretion.

On the 16th of January, at a large and respectable meeting of the inhabitants of Groton,† held at the house of Daniel Shattuck, Esq. it was voted unanimously, "that it is the wish of this meeting that Dr Chaplin should supply the pulpit, on his own responsibility, and according to his own discretion."

In consequence of this expression of opinion, by so large a portion of his people, Dr Chaplin addressed the following note to the committee for supplying the pulpit.

Groton, Jan. 20, 1826.

Gentlemen,—I have already apprised you, in your official capacity, that I was desirous of supplying my pulpit, at my own expense. I think it my duty to say to you, that it is still my desire; and to add, that I understand it to be the wish of most of my church, and of a majority of my beloved flock, that I should do it. I am prepared to supply tomorrow; and shall be hereafter, for the present. Yours, &c.

Daniel Chaplin."

The committee, in their answer, consent that Dr Chaplin may supply the pulpit himself; but, concerning any other supply, they say, "He must distinctly understand, that we have, in the legal discharge of our duty, provided a supply of the pulpit, and that if he should attempt to enter it, he will be responsible for any consequences which may follow, in the course of a just, legal, and firm opposition to such an attempt."

At a town meeting in March, Dr Chaplin renewed the offer of supplying the pulpit at his own discretion and expense, for six months.

But the town voted to authorise the committee to supply the pulpit for six months, provided it should be done without any expense to the town.

In April, at a town meeting, a committee was appointed to inquire and report, as to the expediency of withholding Dr Chaplin's support; and in May, at a town meeting, the committee reported in favor of withholding, and a vote was passed to withhold it.

About the same time, at the request of many, Mr Todd commenced public worship, and preaching, in a place provided for the purpose, for such as chose to attend.

At a meeting of the church, held at the house of their Pastor, April 5, 1826, the following preamble and votes were passed.

"Whereas this church, sometime since, voted that, in their opinion, our reverend pastor has a right to supply his pulpit, during his indisposition, with such assistance as he should think proper; and whereas a committee, elected by the town, have taken measures forcibly to debar our reverend and beloved pastor from enjoying this right; and whereas our Pastor does not think it consistent with his age, his character, and his sacred office, to claim his pulpit against force;

"*Voted*, That this church are deeply grieved at such conduct; and that for this and other reasons, the church deem it best to postpone the communion for the present."

On the seventh of June, the minory of the church had the sacrament administered at the meeting house.

Before this was done, the Pastor, of the church, Dr Chaplin, sent a remonstrance against it, to the junior deacon, as being a violation of church order.

The church, by vote, approved of the remonstrance of their pastor, and declared themselves aggrieved by the disorderly conduct of the minority.

The article which now follows, is the one to which we have alluded, from the Concord Gazette. As the reader proceeds he will be able, by turning back occasionally and comparing the following statements with the parts of the result published above to which they severally refer, to perceive whether the Result, as sent forth to the public was adapted to give that public which it was intended to influence, a just and true view of the case it pretends to represent,—or such a view as highminded and honorable men, and much more Christian ministers might be expected to give, of so professedly solemn a transaction as that in which they were engaged.

Mr Editor,—I observed in your Gazette of the 7th of April, the introductory part of a Pamphlet, lately published, entitled "The Rights of the Congregational Churches of Massachusetts," being the result of an Ecclesiastical Council convened at Groton, reported to said Council by their Committee, Rev. Dr Beecher, Rev. Dr Porter, and Rev. Mr Fay, and unanimously accepted. That part of the pamphlet, which you have published, purports to contain a statement of facts, and certain points, on which the Rev. Dr Chaplin and his Church in Groton, ask advice. Being pretty intimately acquainted with these transactions, and having access to the records and other written documents relating thereto, it occurred to me on reading this part of the pamphlet, that there was a culpable negligence, resting somewhere, not only in the omission of certain facts, necessary to a correct view of the whole case submitted to the Rev. Council, but also in the indefinite and incorrect statement of those, which are not wholly omitted. It is as criminal in a witness, knowingly and wilfully to omit in his testimony any fact material to the issue, as it is to state a direct falsehood. And if a Biographer in the delineation of a character should notice the good, or the bad traits only, his readers would form, it is probable, a very incorrect idea of his hero.

Whether the fault rests with the Committee of Dr Chaplin's Church, who submitted the facts to the Council, or whether the Rev. Council have too incautiously received and published their statement, without looking into the best evidence the case admits of, namely, the records and other written documents, it is not incumbent on me to give an opinion.

Were these transactions equally within the knowledge of all readers, as of the inhabitants of Groton; or, were the incorrectness of the statements, and the omission of material facts as easy of detection, as are those in other parts of the pamphlet; any supplement of facts, or correction of assertions might be superfluous. For, when the reader finds it stated, that by the statute of 1754, "Churches were by a special enactment recognized as bodies corporate," he can turn to his statute book, and examine if it be so; or when he reads, that "Our Lord Jesus Christ has invested a Church with the right of electing her pastor," he can open the New Testament, to see if haply he may find the passage, where such investment is made.—But, what *was* done, and what was *not* done, in a Town meeting, or Church meeting in Gorton, is not so easily found by every reader.

It may be thought, that the supplements and corrections, which I am about to apply to this statement of facts, are altogether immaterial, and could not affect the deliberations, and final result of the Council. Grant that they may be so to all the world beside the Rev. Committee, who reported them to the Council, and the Council, who adopted and published them. To them they cannot be immaterial. Their sacred characters should be raised above all suspicion of suppressing a truth, or propagating a falsehood, where there is such facility of perfect correctness, as in citing records; lest the censorious should say, that those, who would permit a deception in a small matter, which could be so easily discovered, would violate truth in matters of greater moment, when the chance for escaping detection, should be greater. The Rev. Council will therefore, I think, kindly receive the following supplements and corrections, that they may have opportunity for explanation, and removing all suspicion of incorrectness, from their proceedings.

The Rev. Council say,

"November 25. The Town met, and after much discussion took no vote on the question."

In the Warrant for a Town meeting, Nov. 25th, 1825, an article was inserted by a written request "To see if the Inhabitants will choose Mr John Todd, their religious teacher, as Colleague," &c.

There was a long and deliberate discussion on this article, at the close of which a motion was made and seconded "to pass over the article," the customary method in Groton, and perhaps other places, of negativing a proposition. The Moderator, after having stated, that all against the election of Mr Todd, would vote in the affirmitive, and all in favor of electing him, in the negative, put the question. The votes were not counted, but were variously estimated in the proportion of from 4 to 10 in the affirmative to 1 in the negative.

The Rev. Council proceed,—"but appointed a Committee to supply the pulpit for a term not exceeding four months."

They should have inserted, "according to their best discretion, in case of the Rev. Dr Chaplin's inability to preach."

They proceed,—

"The Committee waited on Dr Chaplin, *to ascertain if it would be agreeable to him, that they should supply the pulpit.*"

This was not the purpose of their visit; this would have been inconsistent with their "claim to supply without reference to his wishes," mentioned afterwards. Their business was to see if Dr Chaplin was able to preach himself; for if so their duty was at an end, by the limitation in their election.—They endeavored to treat on the subject with all due reverence and condescension, and were sincerely desirous to conform to his wishes, so far as they found them reasonable; but, at this first interview he challenged a right to dictate to the Committee on certain points in the discharge of their duty, to which they could not consistently with the rights, and expectations of their constituents accede. And this was the first cause and foundation of the misunderstanding between him and the town.

Between the paragraph under consideration, and the next succeeding one, it seems to me the following facts might have been inserted with pertinency.

Dec. 12th, 1825. The Committee for supplying the pulpit had another interview with Dr Chaplin, and communicated to him the following resolve.

"Resolved, that we will use our best endeavors to engage some suitable licensed Minister of the Gospel to come and reside among us, after the expiration of the two next sabbaths, to preach on the sabbaths, and perform other parochial duties, in case the Rev. Dr Chaplin shall be unable to perform said duties himself, until the expiration of said four months."

——— "Chairman."

This proceeding of the Committee was known to the draftsman, and leaders in the Petition mentioned by the Rev. Council, previous to its being drawn and presented to the Committee. The petition bore the names of 164 persons, eleven of whom, at least, were not legal voters in Parochial affairs.

The Rev. Council proceed—

"No attention being paid to the preceding petition," &c. This is wide from the truth. After the petition had been drawn and subscribed, one of the petitioners called on the Chairman of the Committee, and requested him to call a meeting thereof, to give the petitioners a hearing, declining to present the petition, except to the Committee in session. The Committee was accordingly convened, the petition was presented—the petitioners were heard a long time, the Committee adjourned,—met again, heard the petitioners further, gave their views at large of the subject, and the reasons, why they could not comply with their request, and finally, voted, "That the Petitioners have leave to withdraw their petition." So much attention at least, was paid to the petition.

In the note to Dr Chaplin's communication of Jan'y 7th it is said, "The Candidate who is since settled, had now, it is believed, been hired to preach, on probation."

No one acquainted with the proceedings at Groton could so believe. A town meeting was held June 19th, more than five months after that time, for the special purpose of empowering the committee to hire on probation for settlement; and from this time, Mr Robinson was so hired, as a candidate for settlement, and not before.

In the paragraph succeeding Dr Chaplin's letter, of Jan'y 20th, there is not enough of the committee's answer given, to make it intelligible. It is not obvious to what person "*He*" refers. Supply the latter part of the preceding sentence, and it will then appear—"that you would communicate this note, with all other documents in your possession on this important subject, *to the person you have provided to preach to-morrow;* that no misunderstanding may disturb religious services on the Lord's day. He must distinctly understand," &c.*

"From this time," say the Rev. Council, "Dr Chaplin and his Church ceased to attend public worship," &c. It would have been correct to say, "a major part of his Church."

Again, the Rev. Council say, "a committee was appointed to inquire and report, as to the expediency of withholding Dr Chaplin's support,—"and the committee reported in favor of withholding, and a vote was passed to withhold it." The records of Groton show a quite different business.

Extract from the warrant for March Meeting, 1826:

"Art. xii. To choose a committee to examine the original contract between the Rev. Dr Chaplin and the town, and the legality and expediency of appropriating the proceeds of the Ministerial Fund to the discharge thereof, and to report on the whole subject for the information and future conduct of the town."

On a motion "to pass over this article," there were 84 votes in the affirmitive, and 152 in the negative. A committee was chosen, who reported at May meeting in substance as follows, viz. That Dr Chaplin was to receive three hundred pounds for his settlement, one hundred pounds per ann. for the three first years of his ministry, and eighty pounds per ann. afterwards, to be varied according to the price of specified articles, "so long as he shall be our minister;" that this contract has never been altered by the parties, but was fulfilled on the part of the town from 1777 to 1807: that from thence to 1821, Dr Chaplin had received in lieu of his contract $650,00 per ann.; that it appears by the Report of a committee made Nov.-12, 1821, that Dr Chaplin was willing to receive the proceeds of the Ministerial Fund for his salary, and relinquish his contract "so long as he shall receive the proceeds of said fund:" and that he had received the proceeds of the fund accordingly to Jan. 7, 1826. They then consider the origin of the fund, the intentions of its original donor, and the provisions of the statute respecting its application to the support of a Gospel minister, and conclude by saying, "We are therefore of opinion, that the trustees ought not to appropriate the proceeds of the fund to Dr Chaplin in discharge of the original contract made with him by the town, inasmuch as such proceeds are in trust only, to be appropriated according to the donor's intentions and designs; as the law specially provides, in compensation of duties and services actually performed by such teacher or teachers of religion, as shall be regularly settled in said town or parish."

"Which report being read and considered was accepted by the town and ordered to be recorded."

There was no intimation, either in the report of the committee or vote of the town, of rescinding the contract with Dr Chaplin, or "withholding his support." The object was purely for the town to know, what the contract was, and how the proceeds of the ministerial fund should be appropriated according to law. Between the votes of the Church, passed April 5th, 1826, and the administration of the sacrament June 7th, it seems to me the following extract from the church records, is material, and ought to have been inserted:

"At a meeting of the First Church in Groton, notified in the usual manner from the desk, held Lord's day, May 28th, A. D. 1826"—

"Whereas the Rev. Dr Chaplin, by reason of feeble health and the infirmities of age, has been unable for a year past to administer the sacrament of the Lord's Supper, and as such inability still does and is likely to continue, and the next Lord's day being the stated time for the administration of that ordinance in this church therefore,"

"*Voted*, That the Rev. Charles Robinson, who has been engaged to preach for some time by the town's committee, be requested to preach a Lecture preparatory thereto, and to administer that ordinance on the next Lord's day."

The last note, respecting the use of the Meeting-house for Lectures and Church meetings, requires a particular answer, the length of which necessarily excludes it from this already protracted communication.

One fact, which does not appear in the pamphlet may with propriety be here stated. The Groton Ministerial Fund arose wholly from donations to the town, and not to the church. The church, as such, never had any claim or right to any part of it.

Veritatis Amicus.

Groton, April 14, 1827.

* The candidate who is since settled, had now, it is believed, been hired to preach, on probation.

† This meeting was composed of about one hundred persons; and generally, of those who were steady in their support and attendance on public worship.

* We cannot refrain from inviting our readers to look back to the sentence in the result here alluded to. It is the paragraph directly following Dr Chaplin's 2d letter. Is there one person in a thousand, who from simply reading the paragraph in the result, would take any other impression than that "He" refers to Dr. Chaplin. Is it possible that the sharpsighted Committee themselves should not have perceived that the quotation, in its then garbled state was adapted to mislead the reader? What a different aspect does the quotation present when standing in its proper connexion! Would the Committee who prepared the "Result" acquiesce patiently in the public imputation of their want of discernment? We trow not. But we would not insure to these gentlemen from the public so favorable an interpretation as this; or that men will be persuaded to believe that it proceeded from any thing, but, at least a *willingness* if not an *intention* to mislead. We would not insure to them that the public will not feel, in application to this case, the pertinency of a remark in the first part of the article here quoted, that, "It is as criminal in a witness, knowingly and wilfully to omit in his testimony any fact material to the issue, as it is to state a direct falsehood." For ourselves we can view this, as well as the whole of the omissions and misstatements here exposed, in no other light than as proving a degree of Jesuitical management, which we believe that truth and a good cause can never need for their support; and as indicating a degree of self-delusion and reckless devotion to party, to which we hope and trust good men are rarely abandoned.—Ed. Ch. Reg.

SUNDAY SCHOOL BOOKS AND PRESENTS.

A VARIETY of Books, suitable for Sunday School Presents, may be obtained at the office of the Christian Register. F17.

CHRISTIAN EXAMINER.

THIS day published by BOWLES & DEARBORN, 72 Washington Street, *THE CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW.* For March and April.

CONTENTS.

Miscellany. Review of the Progress of Religious Opinions. On a Regular Attendance at Church.

Poetry. Man giveth up the Ghost, and where is he? Washington's Statue. He walked with God.

Review. Art. V. The Rights of the Congregational Churches of Massachusetts. The Result of Council at Groton.

Art. VI. Robert Robinson's Village Sermons.

Notices of Recent Publications. Miss Bowdler's Poems and Essays. Fuller's Address before the Massachusetts Peace Society. Hymns for Social and Private Worship. Books for Children. Colman's Catechism for Children. Emerson's Address before the Boston Mechanic's Institution.

Intelligence. The Christian Denomination.—Theological School at Cambridge. The Miltonian. Manchester College. Unitarian Mission at Calcutta. Unitarianism in India. Ordinations.

May 5.

YOUNG CHRISTIAN'S COMPANION.

LINCOLN & EDMANDS have just published the 2d edition of the Christians' Companion, being a selecting of Hymns particularly adapted to private devotion and conference meetings. By Rev. G. F. G. Davis. Price $2 per dozen, stitched.

☞This 2d edition is printed on fine paper, and many interesting Hymns inserted, which were not in the 1st edition. april 21.

THE HAPPY RECONCILIATION.

JUST published and for sale by James Loring, No. 132, Washington-street, price 50 cents in a morocco back, with a frontispiece, The Banks of the Irvine, a Scottish tale, illustrating the Happy Reconciliation of a Family and the Power of Religious Truth. By the author of "Helen of the Glen."

Extract from a notice of the work in Zion's Herald. "It has rather the character of a parable, inculcating religious truths on the youthful mind under the covert of a story that would not be improbable at the time and place assigned for it, and yet may be fictitious.—The use of such works is not of a doubtful character. The story exhibits nothing but what might have existed, and the moral which it inculcates is of a pure and lofty character. april 28

PARENTS ASSISTANT.

JUST PUBLISHED AT 81 WASHINGTON STREET.

THE *Parent's Assistant* and Sunday School Book. Second Edition. Price 10 cents single, $1 per doz. $6 67 per hundred.

Orders promptly answered. April 28.

THE EFFECTS OF INTEMPERANCE.

JUST received, by Lincoln & Edmands, The Effects of Intemperance, a Discourse by Rev. David Pickering, Providence, second edition. Price 75 cents a dozen, calculated for gratuitous distribution. april 28.

THE RAINY EVENING,

JUST published at the Christian Register Office, 81 Washington-st. "Adelaide, or The Rainy Evening." This is an original story, of a decidedly moral and religious tendency, and entirely free from every thing like sectarism or cant. It is particularly fitted for girls from eight to twelve years of age. April 11.

HYMNS.

JUST published and for sale by Wait, Green, & Co. No. 13, Court street, and at this office, a small new collection of Hymns suited to social and private worship. This collection has been carefully compiled from various collections now in use, altered to a devotional form, is free from all hymns of a sectarian or objectionable character, and is comprised in a cheap pocket volume for the use of families and private associations.

Ap 21 School Book Store, 13, Court street.

THE TWO BIRTH DAYS.

JUST Published at 81 Washington Street, THE TWO BIRTH DAYS, a Moral Tale; by the author of the Factory Girl, James Talbot, The Badge, &c. D2 istft